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CONTENTS.

| | PAGE. |
|--|---------|
| THE GREAT PROBLEMS—The Labor Question, the Catholic Question, and the Treatment of Criminals, - - - - - | 225-233 |
| PROGRESS OF CREDULITY AND CRANKERY, - - - - - | 233-245 |
| MISCELLANEOUS—Prophecy Fulfilled—The Psychometric Opinion of Candidates—Arbitration—Imperfection of Mediumship—Intuition—Position of the Reformer—Pan-Presbyterian Council—Churches and Religions—Progress of Temperance—Developing Female Muscle—Aztec Mummies—Crankery and Credulity—African Slave Trade—Economy—Voodooism in Hayti, - - - | 245-250 |
| ANTHROPOLOGY—Chap. XIV.—Recollective Region of the Brain, - - - | 251-256 |
| ON THE COVER—PAGE 2: Works of Prof. Buchanan—Works of Denton—Mayo's Anæsthetic. PAGE 3: Therapeutic Sarcognomy—Psychometric Practice—Anthropological Bust—Bound Volumes—Dr. Flower's Sanitarium or Health Palace. — College of Therapeutics. | |

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BUCHANAN'S JOURNAL OF MAN.

VOL. II.

SEPTEMBER, 1888.

No. 8.

The Great Problems — The Labor Question, the Catholic Question, and the Treatment of Criminals.

THE *Christian Union* says that "strikes date back almost to the very beginning of the wage system. In England the first great strike occurred at the time of the plague of the black death, in the middle of the fourteenth century. During this plague nearly one-third of the population perished, and, as a consequence, it was almost impossible for the landlords to obtain the hired labor necessary for getting in their crops. The price of labor immediately doubled, and the landlords, in order to secure it at the old terms, had recourse to Acts of Parliament. Heavy penalties were laid upon 'abbots, priors, barons, crown tenants,' etc., if they paid more than the rates customary before the plague. Laborers refusing to work at these rates were thrown into prison. 'Nevertheless,' says Thorold Rogers, 'all this severity proved unavailing.'

"The laborers, then as now, resorted to combinations, subscribed money, and supported each other in resisting the law. Their agents in effecting these organizations were the first Protestant preachers in England — John Wiclif's order of poor priests. The peasants themselves could have done almost nothing. Any conference among them would have been forbidden. But Wiclif's priests had the right to go where they would; and these men, barefoot and clothed in russet, were stirring the souls of the common people with the doctrines of equality which they found in their newly opened Bibles. To use Thorold Rogers' phrase, these priests 'honeycombed the minds of the upland folk with what may be called religious socialism.' They sympathized entirely with the wrongs and suffering and hopes of the serfs; and they became the trusted leaders in the resistance of the laws. Each new Parliament imposed penalties more severe; but the peasants finally vindicated their claims.

"Unfortunately, the new Protestantism, which came in through the court of Henry VIII., was not permeated with the spirit of the Lollards. The destruction of the monasteries and the confiscation of their property, and the destruction of the mediæval guilds and the confiscation of their property, left the working classes in England vastly worse off than they had been for two centuries. These acts were followed by the Statute of Laborers, passed in 1563, which made any association of workmen for the purpose of raising wages, a criminal conspiracy. This Act remained in force until 1824, and during

this entire period legislation, often heartlessly cruel, was directed toward reducing the working classes into practical slavery, compelling them to accept, not what they earned, but what barely sufficed to keep them in existence. Until the very close of the period this legislation was successful. When, at the end of the last century, the factory system received its remarkable extension, and the labor of children came in demand, it seemed as if the entire life of the working family had become one of hopeless servitude. The natural result was something worse than the brutalization of the class, since it was accompanied by its physical deterioration. For a considerable period this was the real result. Yet, in the end, the same factory system which seemed to have accomplished the enslavement of the laborer brought about his emancipation.

"Under the factory system the workmen were no longer isolated. Secret organization became possible. Such organizations, made conspiracies by the law, often became such in fact. The strikes which became prevalent were characterized by the utmost savagery. The more hopeless men were of improving their condition, the more bent did they become upon injuring that of their employers. These earlier strikes were rarely successful; yet they were characterized by a mad heroism which more than equalled their mad fury. A new spirit had permeated the laboring class, and its members were willing to submit to almost any amount of privation, and even starvation, rather than submit to what they considered oppression. By this stubborn spirit they attracted the attention of the country to their condition, and made their employers anxious to maintain peace. In 1824 the Unions won their right to exist, and the old law allowing the magistrates to fix wages was repealed. This regulation was followed in Parliament by the enactment of the factory laws, and among the manufacturers it was followed by an increased willingness to treat with the Unions. These Unions spread everywhere. For a considerable period strikes became more frequent, but less destructive. Gradually the mutual losses which they inflicted became more and more deeply impressed upon both masters and men. The masters became willing to meet with the men and talk over the difficulties. This led to arbitration; and in England some kind of arbitration is to-day the rule, and strikes are the exception.

"In our own country, for a very obvious reason, strikes were unknown during our earlier history. The laborers were separated from each other, and not widely separated from their employers. The first strike occurred in 1802, among the sailors in New York. As described by Professor Ely, in his 'History of the Labor Movement in America,' the striking sailors extemporized a band and marched in a body along the docks, telling all the sailors to drop their work and join them. Their demand was for \$14 a month instead of \$10. For a while they seemed to be carrying everything before them. But the shipmasters appealed to the constables, who promptly came to their aid. The leaders of the strike were arrested and lodged in jail, and thus the whole affair collapsed.

"The rise of the factory system in this country was accompanied

by evils similar in kind to those in England, though far less atrocious. The day's labor was from twelve to fifteen hours. Women and children were sometimes urged on by the cowhide. At Paterson, N. J., the regulations required them to be at work at 4.30 in the morning. The men were subjected to any number of petty extortions — one of the least serious of which, though one of the most irritating, was the tax for the support of religion. When strikes occurred they were met in a spirit less conciliatory than they are to-day. In 1831 a combination of merchants in Boston pledged themselves to drive the striking ship-wrights, caulkers, and gravers into submission or starvation, and subscribed \$20,000 for that purpose. Though the law against trades-unions was by this time repealed in England, it was still in force in Massachusetts. It was not till 1842 that the decision of the journeymen bootmakers' case gave legality to workingmen's associations.

"Since that date, and more especially since our civil war, these unions have received a remarkable development; and though the avowed wish of them all is arbitration, their chief weapon is the strike. How many of these strikes are successful, it is impossible to say with certainty. A long-continued strike almost inevitably ends in defeat. The employers measure their own strength far more accurately than do the men. If they intend to yield at all, they yield immediately. The last annual labor report in Wisconsin stated that thirty-seven out of seventy-five strikes in that State were in part successful. The recent New York report states that of the sixteen hundred strikes in that State forty-three per cent. were successful. These figures may not be reliable. But one thing certainly is true: the laborers, through their combinations, have gained the power to make better terms with their employers. During our civil war the profits of the employers sometimes rose to double the wages of the laborers. To-day, in the same industries, they are only about one-third as great. With the present organization of labor, a repetition of the war experience would be impossible. When profits increase, the laborers have power to obtain a share in that increase.

"With respect to one class of strikes, the gains of the laborers have not involved any corresponding loss to the employers, and practically no loss at all to the community at large. These are the strikes for shorter hours. In England the hours of labor have been reduced from thirteen, and even eighteen, at the beginning of the century, to less than ten and often only eight a day. Yet authorities are agreed that, taking the year through, the men now do more work and better work in the short hours than they formerly did in the long. The importance of this gain cannot easily be overestimated. But with respect to all other strikes, the gain to the one side involves a loss almost equal to the other. In the case of every strike, so long as it is in progress both sides, and the community along with them, are losing heavily. At the best a strike is litigation, at the worst it is war. The fear of either of these events may be wholesome; but the presence of either of them is an unmitigated curse." The historical statement of the *Union* is reinforced by our recent experience.

Fifteen months' strikes, from the beginning of 1887, amount to about a thousand, involving about 400,000 men. More than 30,000 were engaged in January, 1887, in the strike of the New Jersey coal handlers, and after \$2,500,000 had been lost in wages, it was given up in February.

"In the spring came the great strike of the Pennsylvania coke workers, involving 13,000 men, but Mr. Powderly refusing to sustain it, it ended disastrously, after having run for ten weeks and cost the workers about \$1,000,000 in wages. Early in the summer the 4,000 operatives of the Harmony Mills at Cohoes went out on a strike, which was continued for two months, and then came to an unsuccessful end.

"But during the first six months of 1887 the Philadelphia brewers were able, after a long strike, to force a compromise from their employers, by which they gained something. The Boston street-car drivers and conductors succeeded in a strike which lasted for only one day, and in which they had the sympathy of the public. The shoemakers in Worcester county in Massachusetts also won by a compromise a part of the demands which they had struck to enforce. So, also, the Cincinnati boot manufacturers were able to settle by a compromise their strike of a month's duration. Yet, as a whole, more than two-thirds of the strikes between January and July, 1887, were fruitless, and brought only loss and suffering to those engaged in them.

"Such an experience was discouraging, and it probably led to the diminution in the number of strikes which occurred during the remainder of the year, though among such as took place were some of great magnitude, as, for instance, the widespread strike in September in the coal districts of Pennsylvania and the strike in December of employees of the Reading Railroad because of the employment of non-union men at Port Richmond. Of successful strikes in the latter half of 1887 were those of the iron workers of Pittsburgh and of Youngstown, and of the Hocking Valley miners, while in other cases compromises with their employers were brought about by the striking workmen.

"As a whole, about 38 per cent., or something more than one-third, of the strikers in 1887 succeeded in getting their demands, or a compromise, as against about 20 per cent. in 1886. But nearly 10,000,000 days' work and wages were lost on account of strikes, and therefore the debit side of the account is probably greater than that which records the profit won. Meantime counter combinations among employers to resist the force of organized labor have become a new feature of the situation, and the present year does not, so far, give encouragement to strikers.

"The lesson of so sad a record is the wastefulness of strikes; but that they are a bungling and most extravagant way of enforcing the claims of labor is well known and readily admitted by intelligent working men."

Mr. Powderly, the head of the Knights of Labor, has repudiated the policy of strikes. "Go to the coal fields of Pennsylvania and count the victims." He says that education is now the principal duty. A copy of "The New Education" was long since sent to Mr. Powderly, and I hope he will study the subject, so as to realize the supreme importance of industrial education. If the Knights would take up that question, they would be the greatest reformers of the age.

Politicians are beguiling workingmen with intricate questions and sophistical discussions concerning the tariff, which are of relatively small importance, ignoring the vital questions of industrial education, abundant currency, and low interest, and overlooking entirely the gigantic question of immigration. No amount of prohibitory tariff legislation can maintain the wages of the American labore

against the competition of the hordes that are poured into this country to escape starvation in Europe!

The consular reports of our State Department from Germany for 1887 say: "The wages of the working people remain about the same; in fact, they are so low that they could not well be much lower. As it is, the laboring population of the empire have a constant battle to wage against want and misery. Hardly a man is able to earn enough to support his family in the simplest manner without being aided by his wife in some way. They eat the plainest food, and dwell in forbidding-looking, overcrowded tenements, and oftentimes a whole family dwell together in one room. Meat in some parts of the empire is a luxury obtained but once or twice a week. Long hours of labor, scanty food, and poor compensation is the rule among them. Black bread and potatoes make up the cheap diet of many of them. They cannot live with any decency on the wages they get."

Surgeon-General Hamilton says that he was disgusted with the class of immigrants now arriving, and said that if the people at large understood the real character of the hordes who are being dumped on the Battery by the foreign steamship companies there would be no immigration whatever.

Thousands of English laborers have been driven from the mines in Pennsylvania by the importation of cheap Hungarians and Italians. Evidently a tariff on pauper labor has become necessary.

There is something more to be looked for in the coming century. The world is becoming by railroads and steam one large family, in which each participates in the prosperity or adversity of all. The down-trodden, tax-vampyred laborers of Europe and Asia are coming into closer relation and competition with the workmen of America, and nothing but INDUSTRIAL EDUCATION can sustain the Americans in this competition. Eight hundred millions of dormant population, isolated in Asia, are waking up to their industrial and military capabilities. With a labor available at from five to twenty cents a day, and with a large majority of the population of the globe, they may deluge the world with their products, when transportation becomes cheap. India will compete with America not only in wheat but in manufactures. Asia abounds in coal and iron, in every requisite for manufactures, and in the last fifty years the exports of India have increased tenfold. Has any American statesman thought of these things, or realized that our only salvation will be found in INDUSTRIAL EDUCATION?

RELIGIOUS EDUCATION.

Sectarian clamor on this subject has produced an embarrassing problem. "The New Education" settles the question by showing that *ethical* education is indispensable, and showing just how it can be given without involving any debatable questions. The clergy generally think religious education necessary, and in the proper sense of the word "religious" it is necessary. But they confound religion or duty with *theological opinions*, on which mankind always have been and always will be divided, until a millennium arrives.

The obvious rule of common sense is that public schools should teach all those things on which mankind generally are agreed, and none of those things which are debated as matters of opinion, for they cannot be brought into schools without doing violence to the rights and feelings of all who are not in the majority. The rotundity of the earth is not a matter for debate and therefore may be taught, but future life and a ruling Deity are not matters upon which all are agreed at present.

The state should not relinquish its right to insure that all children shall be educated in the knowledge and virtue that are necessary to safe and reliable citizenship, and the enforcement of this right does not in the least interfere with the right of parents to give such additional instruction as they deem proper.

It is highly important that neither Catholics nor any other sect shall be allowed to force any debatable theological instruction into public schools. There is Protestant bigotry as well as Catholic bigotry to be guarded against, and the best way for the state to maintain its exclusive control of secular education is to make its schools superior to anything that can be set up in opposition, especially by establishing *Industrial Education* of so superior a quality that every parent would desire his children to enjoy its advantages.

There has been some unnecessary excitement on this question in Boston, and it would be wiser not to indulge in any excitement that could rouse sectarian jealousy. We have a large Catholic population outnumbering any other sect; they are gradually leaving the traditions and bigotries of the past, and the time may be anticipated when Papal rule and Papal bigotry will disappear. It is true the past history of the Roman Catholic church is criminal and horrible beyond our power to realize, but so is the past history of the majority of the Protestant church. But these crimes belong to a lower state of civilization, and can never be repeated. The claim of the Catholic church to dominate over mankind may not be renounced, but it will become entirely obsolete by becoming impracticable. Mankind cling to the church in which they are educated, without regard to its past history. Protestant denominations have been civilized out of their old spirit of persecution, and why may not Catholics also?

The Presbyterian church is going through a new reformation better by far than that of Calvin. The entire church everywhere is advancing to a condition in which religious wars and tyrannies will become impossible, and many Catholics to-day are opposed to the Jesuit war on our common schools.

THE CRIMINAL QUESTION.

What shall we do with criminals? A well-balanced mind easily answers the question. According to the system of ethics called Christian, because one Christian among fifty thousand attempts to realize it in his life, the criminal is our unfortunate brother, the victim of unfortunate heredity and unfortunate education. It is our duty to save him as we would endeavor to save the drowning man, or the victim of small-pox, or of insanity. It is sometimes necessary

for an assailed individual to kill the criminal assailant in self-defence, but there is no excuse for society taking revenge on its captive prisoner, and thereby making itself another criminal. Its duty is to place the criminal in a moral hospital, where under the influence of *Industrial Education* he may acquire that moral capacity which he should have acquired in childhood. That he did not acquire it — that he was left a victim of circumstances — is *the crime of society*, and his cruel punishment by that negligent society is another social crime. The possibility of his redemption is shown in "The New Education," and these views are beginning now to be entertained by all advanced thinkers.

Col. Ingersoll, in a recent interview, said: "Most people regard those who violate the law with hatred. They do not take into consideration the circumstances. They do not believe that man is perpetually acted upon. They throw out of consideration the effect of poverty, of necessity, and, above all, of opportunity. For these reasons they regard criminals with feelings of revenge. They wish to see them punished. They want them imprisoned or hanged. They do not think the law has been vindicated unless somebody has been outraged. I look at these things from an entirely different point of view. I regard these people who are in the clutches of the law not only as unfortunates, but, for the most part, as victims. You may call them victims of nature, or of nations, or of governments; it makes no difference, they are victims. Under the same circumstances, the very persons who punish them would be punished. Society has no right to take revenge; no right to torture a convict; no right to do wrong because some individual has done wrong. I am opposed to all corporeal punishment in penitentiaries. I am opposed to anything that degrades a criminal, or leaves upon him any unnecessary stain, or puts upon him any stain that he did not put upon himself. Most people defend capital punishment on the ground that the man ought to be killed because he has killed another. The only real ground for killing him, even if that be good, is not that he has killed, but that he may kill. To what extent does it harden the community for the government to take life? Don't people reason in this way: That man ought to be killed; the government, under the same circumstances would kill him, therefore I will kill him. Does not the government feed the mob spirit — the lynch spirit? Does not the mob follow the example set by the government? The government certainly cannot say that it hangs a man for the purpose of reforming him. Its feelings towards that man are only feelings of revenge and hatred. These are the same feelings that animate the lowest and basest mob. Let me give you an example. In the city of Bloomington, in the state of Illinois, a man confined in the jail, in his efforts to escape, shot, and I believe killed, the jailer. He was pursued, recaptured, brought back, and hanged by a mob. The man who put the rope around his neck was then under indictment for an assault to kill, and was out on bail, and after the poor wretch was hanged another man climbed the tree and, in a kind of derision, put a piece of cigar between the lips of the dead man. The man who did this had also been indicted for a penitentiary offence and was

then out on bail. A man in the city of Washington went to Alexandria, Va., for the purpose of seeing a man hanged who had murdered an old man and a woman for the purpose of getting their money. On his return from that execution he came through what is called the Smithsonian grounds. This was on the same day, late in the evening. There he met a pedler, whom he proceeded to murder for his money. He was arrested in a few hours, in a little while was tried and convicted, and in a little while was hanged. Another man, present at this second execution, went home on that same day, and in passing by a butcher shop near his house, went in, took from the shop a cleaver, went into his house and chopped his wife's head off. This, I say, throws a little light upon the effect of public executions. The probability is that society raises its own criminals. It ploughs the land, sows the seed, and harvests the crop. I believe that the shadow of the gibbet will not always fall upon the earth. I believe the time will come when we will know too much to raise criminals — know too much to crowd those who labor into the dens and dungeons that we call tenements, while the idle live in palaces. The time will come when men will know that real progress means the enfranchisement of the whole human race, and that our interests are so united, so interwoven, that the few cannot be happy while the many suffer; so that the many cannot be happy while the few suffer; so that none can be happy while one suffers. In other words, it will be found that the human race is interested in each individual. When that time comes we will stop producing criminals; we will stop producing failures; we will not leave the next generation to chance; we will not regard the gutter as a proper nursery for posterity.

“Another view of the subject is this: I have read that out of fifty criminals who had been executed it was found, I believe, in nearly all the cases that the shape of the skull was abnormal. Whether this is true or not, I don't know; but that some men have a tendency towards what we call crime, I believe. Where this has been ascertained, then, it seems to me such men should be placed where they cannot multiply their kind. Women who have a criminal tendency should be placed where they cannot increase their kind. For hardened criminals — that is to say, for the people who make crime a business — it would probably be better to separate the sexes; to send the men to one island, the women to another. Let them be kept apart, to the end that people with criminal tendencies may fade from the earth. This is not prompted by revenge. This would not be done for the purpose of punishing these people, but for the protection of society — for the peace and happiness of the future.”

Col. Ingersoll here just stopped short of what he should have said. One additional remark would have been of much value. What he did not say is this: the criminal population have no right to propagate their species. The hangman's rope and the confinement for life practically end their propagation. But there are thousands whose crimes are of a lower grade, who make a self-perpetuating cancer on society, for they are neither reformed nor emasculated. One or the other should be done. Propagation should never be allowed

unless the parties are clearly above the criminal grade. The extermination of weeds is necessary to the cultivation of flowers. But no one will say that extermination is necessary with the human race, who understands the power of Industrial and Ethical Education.

At the Prison Reform Convention held in Boston last July, presided over by ex-President Hayes, similar views to the foregoing were presented, and I regret that space does not permit a report of the proceedings.

Progress of Credulity and Crankery.

THE world is so full of feeble or unsound minds, and there is so large a number of the ignorant who have an exaggerated idea of the value of their own crude ideas, largely due to their ignorance of what is known by intelligent and well-educated people, that we have everywhere, especially in this free country, in literature as well as in society, a rank growth of intellectual weeds interfering greatly with the proper diffusion of correct knowledge.

Even in mechanical matters we have a daily development of folly in the shape of visionary inventions, flying machines that demonstrate the ignorance of the inventors, and schemes of perpetual motion devised by persons who do not understand the plainest principles of mechanics. A man and his son recently walked from Illinois to Washington to offer a perpetual motion model at the patent office, and were heart-broken on finding that another fool had preceded them with the same invention and made a failure. Not long ago a perpetual motion machine in Ohio revealed the ignorance of an Associated Press reporter who telegraphed the news of the great discovery to the leading newspapers. "The father of judge West, the noted blind orator who nominated Blaine at the last convention, spent half of his lifetime in making perpetual-motion experiments, and the relics of his machines are scattered throughout Knox county, Ohio."

But it is in psychic science and philosophy that crankery flourishes like a field of sunflowers.

The reincarnated Buddha, *alias* "the oriental orator and philosopher," *alias* Sivvartha, has left Chicago for Jerusalem, where he is to carry out his mission by the help of such contributions as he can raise from the credulous.

Meantime Chicago has cranks enough to eclipse even Boston, which is saying a great deal. The *Religio-Philosophical Journal* says:

"It was a red letter day for one Philbrook when he stranded in Chicago, rich only in pretensions to close intimacy with God, and direct psychophone connection with B. Franklin, A. Lincoln, S. A. Douglas, and the galaxy of statesmen who, at different times, have helped to mold the destinies of the nation. He is a 'bigger man than Grant' now, manufactures a more powerful kind of spiritualistic gas than even that of Cyrus Romulus Teed, who is his only dangerous rival in Chicago. Both hail from New York. Teed owes his success to tickling a few old women with the idea that by

becoming his disciples they would never experience the pangs of death, but become so spiritualized that finally they would enter the next life without travelling the usual road. He has been content to inspire these amiable women to the task of washing dishes and waiting on table, at a restaurant where he beguiles the hungry with cheap and savory dishes, and thus gets them within earshot of his rostrum, where, while they eat, he lectures. But Philbrook was a lawyer—a third cousin, it is said, of ‘Marks the lawyer.’ He didn’t come here to cajole old women, not he; he just went to work like any other lawyer of his sort, and psychologized a man with money. Now, over on Dearborn street, that man sits and foots the bills, and Philbrook furnishes fun for the daily press with his pseudo science and alleged spirit connections.”

This Philbrook, who has thus far kept out of the insane asylum, advertises himself extensively as the “Modern Aristotle.” He has discovered that God is electricity, and that mankind, as automata, are run by spirits, and he readily tells who is the controlling spirit that manages any distinguished author as well as ordinary mortals.

For example he says: “Herbert Spencer is but a demented person, and as void of capacity to write or speak with ability of his own will, as a dead briar. His health was destroyed when a child by a parent and doctor’s indiscretions, and every word given people by the person’s pen or tongue is an offering of a spirit who is controlling the person. The work of Spencer is the same in substance as that performed by Ingersoll in this country. The difference consists in the amount of culture the person controlling possesses. The object of each work was the same, and both are completed.”

Cyrus Romulus Teed is considerably more ambitious and imposing than Sivvartha. He is superseding all current knowledge by something that he calls *Koreshan* science, the merits of which may be judged from his leading theory that we are living, not on the outside of the globe, as common people believe, but *on the inside*, and that there are only twelve real stars; the others being merely reflections.

Another apostle of the mysterious, who has gone through the diversified experience of holding forth as Methodist, Unitarian, Infidel, Spiritualist, and Theosophist orator, is budding forth at Cleveland in an indefinable way, with the doctrine that the real original and proper man was a woman as much as a man, and that the calamitous origin of human sin and depravity was not eating an apple, but subdividing and having two different sexes. The apostle of this androgynous or hermaphrodite theory bears the name of George L. Chainey. But, as the apple theory is much older, it will be a long time before the androgynous theory can compete with it.

The vagaries of credulity in all spiritual and religious matters are too numerous to be regularly recorded. I have not heard lately of the women at Cincinnati who have been worshipped as embodiments of the Holy Ghost and of Jesus, but a correspondent in California describes something as remarkable. He says (dating from Hillsdale, Santa Clara county): “We are living in a community that claim that no such person as Jesus ever lived; that the New Testa-

ment was written by the angels on stone, and is only allegorical; and that no such persons as the Apostles ever lived. Their leader is a woman; her name is Mary, and her father's name was Abraham. She claims that she is the first person on earth through whom God has ever manifested himself in the flesh, as predicted in the New Testament. She claims to have accomplished all that Jesus claimed to have done, and to have received the Holy Ghost, which has led her into all truth. She is the leader of quite a number of people; has made extensive discoveries in the mines, which have brought them a large amount of wealth. She takes the Bible as a spiritual book which is not understood by the churches."

Boston cannot exactly equal this; but it has an old lady who is very high in the spiritual world. David, Solomon, Hiram Aliff, and any quantity of the most exalted spirits, are in constant communication with her, so that she cannot possibly be instructed in anything by mortals. The ancient spirits come and plough with oxen to show her how they lived. It is not surprising, therefore, that Jesus, St. John, and Michael Angelo visited her together, on which occasion Jesus most affectionately painted her portrait, and fastened it on the frame with hammer and tacks. She invited her friends to visit and see it, at that common reservoir of delusions, the costly Spiritual Temple. Of course, she was as usual the victim of a pair of knaves, who had discovered her credulity.

But there is some hope that the carnival of knavery, ignorance, and credulity, in which a large number of credulous fools have enriched a small number of knaves and cranks, may be brought to an end. San Francisco has the honor of originating the movement of purification, which it is to be hoped may extend to Boston. The following appears in *The Golden Gate* of July 14:—

EDITOR OF GOLDEN GATE:

On last Wednesday evening a very interesting and extended meeting of the Society for Spiritual Phenomena and Psychical Research took place in their parlors, 442 Twentieth street, San Francisco.

After the usual routine business had been attended to, forty new names were added to the roll of membership, making in all four hundred and eighty-five members — all Spiritualists and firm believers in spirit manifestations, and also in genuine mediumship.

Most of the time was occupied in examining evidence that the various committees had collected since the last meeting. The first committee to report was the committee on materialization.

Some time ago, the Society was notified that a certain Jesuit influence was at work endeavoring to undermine and expose so-called "materialization." After a long and careful and adroit investigation, the committee made the following report:—

We find, after the most searching inquiry, that the rumor concerning the "Jesuit influence" has not the least foundation, and we have run it down and traced it to its source. We can prove that it emanated from the hand of a visiting writing medium, and is a most unwarranted attack upon one of the most untiring private and public workers in the cause of modern Spiritualism.

We further find that much of the publicly advertised materializing seances are bare-faced and bare-armed deceptions; that trap doors, movable mop-boards, and sliding panels have been discovered by us; that we have also the names of the carpenters who put in these traps, etc., and even the cost of the same; we have also in our possession the diagrams of the seance rooms, and present them to the Society.

We have also the names, the addresses, and the confessions of a number of persons who have been, and who are, regularly employed to play spirit, or to "spook" for the different pretending mediums; we have also found that many of these fraudulent materializing mediums are not Spiritualists; that they know nothing of our beautiful philosophy; that they do not even believe in the possession or the immortality of the soul.

We have in our possession the recipe to make the illuminated liquid in which lace or cloth can be dipped, and can be made to shine in the darkness. We have also the names of the hair stores where these false prophets and pretending mediums hire and buy their wigs and other useful articles.

We have also to tell you of little children that are regularly employed to play spirit, and of young misses, ranging from ten to twelve years of age, who come out of cabinets and pretend to be angel guides and controls of parties sitting in the circle; generally going to elderly men, some of whom are well known, and sitting in their laps, and hugging and kissing them, and telling them they are their controls or angelic affinities. We are ashamed to relate that many of these poor old "souls" and honest old gents, who regularly attend these seance rooms, and most of whom have neglected wives at home, are so completely befogged in the delusion that they are past saving.

Some of these old men have grown so fussy and fastidious of late years, that they will not look upon an ordinary earth woman, but hie themselves away to a seance room, where they can hug and kiss a real angel spirit.

Our sympathies go out to these little girls and boys, who, owing to poverty, are compelled to earn a living. We would earnestly recommend, for the sake of decent Spiritualism, that the names of these children be given to another committee, and said committee consult with the proper authorities, and remove them from these dens of vice and licentiousness.

As for the larger spirits, we have found many of them to be women of questionable reputation, whose principal trait seems to be that of professional lying, intoxication, and exacting presents from goodhearted and honest believers.

We now come to the principal part of our report: Our chairman was notified that a so-called materializing medium, a Mrs. Josie Hoffman, of 1330 Howard street, of this city and county, was ready to denounce her calling, and anxious to appear before the society and confess openly the *art* (?) of materialization, as she learned it from her master and teacher, Mrs. Reynolds. A time was appointed, and

the committee met Mrs. Hoffman and received her confession and admissions, and minute explanations in full. Her statements are so sweeping and voluminous that we have concluded to make a separate report of them at our next regular meeting.

In conclusion we would say, that since our labors have been so incessant and laborious, we advise that the committee be increased to double its size, and that both sexes be equally represented.

After the reading of the above report, and its acceptance, the Chairman admonished the committee and members present not to give any evidence to the daily press, but to keep their own counsel, and to try, during the coming week, to spread the light, and rescue those persons who are unwittingly aiding and assisting these soul-less, mediumistic-less, and fraudulent materializing impostors.

After a long debate, during which time many members advocated immediate arrest on the existing evidence, while some, for the sake of truth and Spiritualism, advised that these mediums be notified of the action of the society and warned to desist, the following resolution was then adopted.

Resolved, That the sum of one hundred dollars be taken from the treasury, and be made a standing offer to any public materializing medium, for one full-form materialization, the seance to be held in the parlors of the Society, or in the rooms of the medium, under reasonable and proper conditions."

As the hour was late, the Committee on Spirit Photography did not report, but will at next meeting.

J. H. SLATER, *Cor. Sec.*

M. PALMER, *Pres't.*

The following is the official statement of the purposes of the San Francisco Psychical Research Society:—

1. The purposes of the Society for Psychical Research are religious, educational and scientific.

2. The principal purpose of this society is to investigate modern spiritual phenomena, and more particularly spirit materialization.

3. In the investigation of the marvellous phenomena of spirit materialization, this society will use all the latest and most approved methods that are known to date.

4. To search as far as possible into the causation of this wonderful phenomena.

5. To foster, encourage, and aid the repetition of all these occult manifestations.

6. To assist all persons actually possessed of so-called mediumistic power.

7. To encourage and to recognize all *true* phases of mediumship and individual spiritual development, to the welfare of all entitled thereto.

8. To search for truth in every channel presented to this society, and to establish in this city and county an organization that will give all the aid possible to such persons, male or female, whom the society find to be genuine mediums.

9. This society is not to allow itself to denounce any person claiming to be a spiritual medium, or any other individual calling himself or herself by any name whatsoever, who claims to have this occult power, unless the society positively and absolutely proves to their executive committee that such persons practice deception in their mediumship; and then the society may proclaim such persons detected in fraudulent practices or manifestations, and furnish such evidence to persons who may desire to know the same.

10. One of the chief objects of this organization is to establish the truth of all true phenomena and to ascertain and prove phases of mediumship.

11. It shall be the duty of all members of this society to discourage the patronage and support of all pretenders who are proven to their satisfaction to practice deception and untruth upon their investigators.

12. One of the objects of this society is to educate its members to protect themselves against frauds of various kinds in their researches.

13. This society asks the aid of all persons who are desirous of obtaining truth in every way.

The progress of this movement is shown by the following quotations from the *Golden Gate*:—

“GOING FORWARD.—The work of purging spiritual phenomena in San Francisco—of which, thank the good angels, we have much in all its varied phases that is clean and genuine, and above suspicion—is going quietly but surely forward. Numbers of persons who have played confederates at various materializing seances, carpenters who have prepared modes of ingress to materializing cabinets, alleged mediums who have ‘spooked’ for their co-workers in this nefarious business, are now known, and the evidence is simply overwhelming against these dishonest people. It has not been left for sceptics to unearth these abominations; but it has been accomplished by Spiritualists, who are believers in the very phenomena they are endeavoring to lift out of the slums. When they get through their work, we apprehend there will be but very few Spiritualists in this city who will any longer pay their money to be deceived.”—*Golden Gate*, July 14.

“There is no longer any reasonable question of the fact that several of the alleged materializing mediums, who for the last few years have plied their nefarious practices in this city, were shameless frauds. Spiritualists have no desire to prosecute these people provided they will discontinue their unholy business, and this, we are glad to know, they have promised to do. This much good has been accomplished by the Society for Psychical Research, and for which they are entitled to the thanks of every honest Spiritualist.”

“We have talked with two carpenters—one who made the secret entrance to Mrs. Patterson’s cabinet, and the other for Mrs. Hoffman’s—both of whom say they are willing to go before a proper officer and make oath to the same. That ought to settle the matter as regards those alleged mediums, especially when said secret modes of entrance have been found by others.”—*Golden Gate*, Aug. 4.

Boston is greatly in need of a similar committee of five hundred to put an end to its carnival of fraud and credulity. If Spiritualists neglect their duty others may perform it. Since the exposure of the Cowans, mentioned in the Journal, the nest which they last occupied at 219A Tremont street has been examined and their methods explained. A female confederate confessed their trap-door arrangement, and the *Herald* of August 8th says:—

“The consent of the owner of the estate was sought and obtained, and an investigating committee, composed of the owner’s agent, a city inspector of buildings, and several other well-known gentlemen and business men, visited the apartments. They were accompanied by a carpenter, with his kit of tools, and had permission to take up floors, if necessary, in the prosecution of their search. The first suspicious circumstance noted was the fact that the nails in the flooring inside the space originally occupied by the cabinet were nearly new and not at all rusted as were those in the balance of the floor. They were also of a different pattern. The boards had also been cut off at short lengths. This section of flooring was taken up. On the bottom of each board was a letter; and when the boards were laid together in proper order these letters spelled the word SLUMBERING-S-S-S, evidently a private mark—perhaps that which Cowan formerly used in his business as a plumber. A portion of the floor timbers had been sawed off, making a trap door or opening some seventeen or eighteen inches square. In the adjoining room, which Cowan took pains to mention as not in use by his family, was found a corresponding trap, and these two holes were connected by a cavity in the brick wall just below the flooring line. The secret of the confederates in the cabinet was thus easily explained, and as the carpet was a thick one and partially hidden at this point by the black drapery, the temporary fastenings used to keep it in place easily escaped detection. The trap was skilfully made and carefully concealed, paint, mortar, and putty having been deftly used.

“A comprehensive description of this device was reported to the owner by the agent of the building as follows: ‘After Mr. Cowan had ceased to occupy his apartments, as it was suggested to me that alterations had been made during his occupancy, I made a careful examination of the premises. There were signs that a part of the floor in one of the rooms had been recently disturbed. Upon taking up this part of the floor it was found that the boards of the floor had been sawed, so as easily to be removed, and that a portion of one of the floor timbers had been cut away, and that a hole nearly two feet square had been broken through the brick wall which separated this room from the adjoining one, below the level of the floor. Upon removing the floor, in the adjoining room, directly opposite the hole, it was found that the same operation had been performed, namely, the floor boards had been sawed, and one of the floor timbers cut off and a new timber inserted, leaving a wider space between the floor timbers than before. All these changes had been done with skill, so as to avoid any weakening of the building. The hole through the wall had been filled in with brick and mortar, and the brick and the new

mortar had been painted. The floor boards had been restored to their former position, having been lettered so that their places could be more easily found.'

"The agent, in his report, omits to state that the cutting of the traps necessitated sawing through three layers of flooring, and that the marks of the tools were freshly made.

"The young girl to whom the investigating party were indebted for the hint which developed in so interesting a manner, has been interviewed within a few days. Her story, while reluctantly given, was to the effect that she and her orphan sister had been in Cowan's service for a long time, her sister, the organist, receiving \$1 per seance for her services. She tried, however, to convey the impression that she (the spook) went there rather as a spectator than a participant. In an unguarded moment she practically admitted that Cowan's brother — who is said to resemble him very closely — was also utilized as a 'spook.' To the lady with whom she had previously talked she described not only the trap, but pictured, with evidence of amusement, the ungraceful attitudes of the 'spooks' as on their hands and knees they crept through the hole and played their parts in the little drama of materialization which the Cowans for a long time found to be such a drawing card. 'The whole business,' she added, 'is a humbug, and I don't see how anybody but a fool could believe in it.'"

Such revelations as these make it the imperative duty of honorable Spiritualists to refuse to attend any such exhibitions unless the conditions are such as to exclude the possibility of fraud. He who patronizes one of these deceptive exhibitions becomes himself accessory to a crime.

To conclude for the present the exposition of credulity and crankery, the reader is offered the following interesting remarks by Wm. Emmette Coleman in the *Carrier Dove*, upon re-incarnation:—

"At a re-incarnation seance held at Naples, among those spirits manifesting themselves were Cleopatra, Richard Cœur de Lion, Dionysius of Syracuse, Abraham, Melchizedek, Jacob, Moses, David, Sennacherib, Daniel, Mary Magdalene, Paul, John, Jesus Christ, and, most marvellous of all, *Aladdin*, the hero of the 'Wonderful Lamp.' Truly a wondrous company! and all in the 'fluidic' region too! Strange, passing strange! No doubt the unsubstantiality of the purported spirits was as complete in every case as in that of *Aladdin*, the mythical boy-magician.

"A fervid re-incarnationist, and a devoted disciple of Kardec's, has published a volume purporting to be written by the twelve apostles of Jesus, and entitled 'The Flambeau (or Torch) of Spiritism;' its subject being the life of Christ. The following extracts therefrom indicate the kind of communications from the apostles that our re-incarnation friends are favored with:—

"'We always took a small boy with us, to clean our shoes. The Master liked us all to look well, and He was very particular that our shoes should be nicely blacked.'"

"'How can you call me an impostor?' said the Master, turning round. 'Don't you see my curly yellow hair, and my nice blue

boots? Would I have such things, do you think, if I were an impostor?"

"We were very poor, and we sold little pamphlets of the life and doings of Jesus to bring us money. We made a great haste to get to Jerusalem, for fear that the newspapers should get hold of our coming and announce it."

"The Master, after supper, joins in a round dance with His apostles and Mary Magdalene."

M. Roustaing, desirous of out-Kardecking Kardec, has published an extensive work, in three volumes, entitled 'The Four Evangelists,' claiming to have been dictated, at the command of Jesus, by the evangelists themselves, assisted by the apostles and John the Baptist. This book, be it understood, forms the chief basis of Anna Blackwell's 'Philosophy of Re-incarnation;' and it is regarded by her and other Spiritists as being in part supplementary to, and in part as superseding, the works of Kardec. We thus perceive that Jesus and the twelve apostles are the boon companions of our re-incarnation brethren and sisters, and are the fountain head of their teaching and dogmas.

Speaking of John the Baptist, Miss Blackwell would have us believe that Moses, Elijah, and John the Baptist are all the same spirit, as manifested in three different incarnations; this idea being borrowed by her from Roustaing's 'Four Evangelists.' Inasmuch as, according to the Bible, Moses and Elias — after the death of John the Baptist — appeared to Jesus on the Mount of Transfiguration as two separate individualities, which statement Miss Blackwell accepts as true, it appears a trifle curious how this triplicate spirit was enabled to show himself in duplicate only to four living men. How did John-Moses-Elias contrive to divide himself into two distinct personalities, with two *perispirts*, though in spirit-life he had but one *perispirt*? And again, as he was as much John — if not more so, that being his last personality — as he was the other two, why did he not, instead of manifesting two-thirds of himself, exhibit himself as he really was, in triplicate unity, in three distinct individualities rolled in one? and in this manner furnish a striking confirmation of that inscrutable and awe-inspiring mystery of godliness, the Trinity?

"It is a remarkable fact, that all those persons claiming any knowledge of their own re-incarnation almost invariably assume to have been some one or more illustrious characters during their former lives. The mystery deepens, however, when we find living on earth at the same time a number of different persons all laying claim to be re-incarnations of some one noted individual; and such cases are common. 'The souls of famous men and women,' remarks a distinguished medium, who has had quite a varied acquaintance with re-incarnationists, 'would appear to cut up into more fragments than the wood of the true cross. I have had the pleasure of meeting at least twelve "Marie Antoinettes," six or seven "Marys of Scotland," a whole host of "Louis" and other kings, about twenty "Great Alexanders," but none as plain "John Smith." I would indeed like to cage the latter curiosity.'

"Kardec's last incarnation, we are told, was John Huss, the religious reformer; a leading Spiritualist in England imagines himself to be Adam re-incarnated; a well-known Boston physician alleges that he is Jesus Christ re-incarnated, and several others have put forward similar claims, each one asserting himself to be a re-embodiment of the crucified Nazarene. Three amiable ladies can be named, now living in as many different cities, each of whom is confident that she is the Virgin Mary. A pleasant little lady, recently deceased, and widely known in Spiritualistic circles during her earth-life, was convinced that she was once the wife of George Washington in some ancient re-incarnation; and she claims two very prominent Spiritualist lecturers and a well-known railroad man as children by that early marriage. As these children have been favored by witnessing purported materializations of the "Father of his Country" within a few years, it would be interesting to know if they recognized their long-lost parent, and if the meeting re-kindled recollections of those childish days away down the centuries before America was known.

"These American ladies, being ignorant, it seems, of the law of alternation in sex during our respective re-incarnations, as laid down by Kardec and Blackwell, confine their former existences to feminine incarnations. However, as we are in fact first male then female, it behooves our sisters to look up their male *alter egos*, to complement their female other-selves. Or possibly our American re-incarnationists prefer to follow Mrs. Richmond's authority, she teaching, in the most positive manner, that there is no change of sex during the numerous re-incarnations. The system as 'improved' is so elastic, that each follower can fit himself out to his own satisfaction.

"As French Spiritism teaches that all human souls pass through the three 'reigns' (as they are called), of mineral, vegetable, and animal life, before entering the human, we have reminiscences by some re-incarnationists of their former *mineral* life. One of these sapient philosophers is fully convinced that in past ages he 'slept in the bosom of the earth as the mineral sulphur.' To this unfortunate circumstance, and the having been subsequently incarnated as a tiger, he attributed the fiery temperament he possessed. Still another remembers 'having been of old a piece of steel,' and to keep these company we have the washerwoman who spoke of 'the faint recollection she had of having been a queen.' Not long since I read in the *Better Way* an account of a man, living in Tennessee, I think, who has a remembrance of the time when he lived on earth as an old work-horse. Thanks again, however, to American genius, Mrs. Richmond has filed a caveat for a new and vast improvement over the vulgar three 'reigns' plan of the French Spiritists. She has so arranged the re-incarnation machinery that the spirit starts on its round of earthly embodiments—she objects to saying re-incarnations—from the Deific sphere where it has always been a spirit.

"The first expression of the soul in matter,' says Mrs. Richmond, 'is in the form of man and woman. No lower type of existence could express that which humanity reveals' (*The Soul in Human Embodiments*, page 33).

"A feminine re-incarnationist has given us a history of 'the monstrous intertwinement of two completed souls. These souls pass a confused series of existences in various planets. They change from sex to sex. After a series of perplexities, always absurd, and often disgusting, the soul which happened at that precise moment to be a woman, is summoned to earth. In her previous existences she has sometimes been married to her fellow-Tiresias, but oftener has dispensed with the hymeneal knot. However, she continues to forget her much-reincarnated lover, and weds with an ordinary mortal. A child is born; confusion madder than the maddest intricacy of an insane mind ensues. The discarded lover, watching his opportunity of revenge, has appeared on earth in the form of said child. Through the carelessness of a nurse, however, he is killed while still young. His mother-wife is reported to have married again, very recently, and to remain at present in an agreeable state of doubt as to whether she has not literally wedded her grandmother.' Another feminine disciple of Kardec has elaborated a theory of emanations as follows: 'Disincarnated beings who wait their turn of material life are made up, we learn, of numerous souls, fitting one within another, like the ivory balls of China. Should one of this strange race of beings wish to communicate with mankind, he throws forth a soul, which throws forth another, which continues the emanating process until earth is reached. Then these curious links hand up and down the electric chain; they have formed their own communications and those of the human beings with whom they are in sympathy. The task finished, they unveil, and creep once more the one within the other.'

"Miss Anna Blackwell, we learn, claims to be both Semiramis and Jezebel re-incarnated; she also tells of communications received from the spirit of one of her fathers, who was king of Abyssinia 3543 years before Christ, she being, at that time, his daughter, a wicked, ugly princess. Miss B. can scarcely be accused of modesty in her claims as regards her pre-existent states: two queens and a princess, besides a number of other incarnations — royal, no doubt, some female, some male — of which we are not told. Judging from the character of her female incarnations she must have been, as a male, Nero or Heliogabalus, Henry VIII. or Pope Alexander VI., Jenghis Khan or Judge Jeffreys. With regard to Semiramis, we are sorry to say, one little drawback exists: it is now definitely established, and it is universally accepted by Assyriologists, that Semiramis is not a historic character, but a pure myth; as are also her husband, Ninus, and her son, Ninyas. 'Her mythical character is clear at every step from her birth to her apotheosis,' says the eminent Oriental historian, Phillip Smith. 'She is the ideal of a female demi-god, according to the Oriental standard, which is reproduced in Astarte, Derceto, Ceto, and Dido.' In other words, she is the Assyrian Juno or Venus, and as mythical in character as those famous divinities. (See also the works of Rawlinson, Oppert, George Smith, Sayce, and Lenormant.) Miss Blackwell's greatest re-incarnation being shown to be that of a myth, all her other ones may safely be regarded as fully as mythical.

"We are told a marvellous story of a French lady, whose only

daughter dies when quite a child; another is born to her, who is named similarly to the first one; and the mother explains, that one day while holding the baby on her knee it suddenly spoke and said, 'Mamma, do you know who I am? I am little Mimi, and I have come back to you. Look at me, dear mamma, and you will see that I am really your Mimi.' The mother, recovering from the surprise at hearing the infant speak, looked and saw that the features were, indeed, those of her lost daughter. Let those credulous enough to swallow such Munchausen stories do so to their heart's content. I decline to be one of the number.

"Miss Blackwell informs us of a young married lady, whose mother, a very superior woman, who had reared her admirably, died a few years ago. Through a spirit (?) communication the young lady was informed that her mother would be born to her as her daughter in a short time. She has since given birth to a child whom she is convinced is her own mother re-incarnated. Certainly it would have been better, it would seem, for the mother to have remained in spirit-land and watched over her daughter's welfare than to have become a helpless infant and be in subordination to her own child. Suppose the lady, who loved her mother very dearly, had failed to receive the spirit-communication informing her of her mother's re-incarnation as her child, it is natural that, upon her passage to the spirit-world, more or less confusion in the matter of identity would ensue when she discovered that her mother and child, whom she looked upon as two distinct individualities, were suddenly rolled into one! A grandmother, we perceive, is liable at any time to be her own grandson, and the young lady may eventually find that she has been her own grandfather.

"We are, in addition, favored with a curious story of a wife-murderer and his victim. The wife would not have been murdered, so Anna Blackwell asserts, had she not incurred that penalty for having herself been guilty of murder in a former life; and probably, says she, her husband who now murders her is the one whom she murdered then! That is, if A kills B in one incarnation, fate and divine justice demand that in their next incarnation B must kill A; and this, to a superficial mind, might look as if the matter had been equitably settled. But no; if it is the law of nature that one who commits a murder is destined to be in turn killed in the next incarnation, as Blackwell seems to hold, then as B kills A in the second incarnation, A must kill B in the third, B must kill A in the fourth; and so on *ad infinitum*. It is truly an extraordinary statement that persons murdered are so because they have been murderers in former lives! If this is a universal law, what produced the first murder? The first person killed could never have killed any one in a previous life, and the first murderer, certainly, did not destroy his victim to get even with him for having previously been killed by him. And so of the last murder. the last person murdered will be deprived of an opportunity to return in the flesh and kill his murderer, and the last murderer will not be liable to be killed in a subsequent re-incarnation. The *lex talionis* murdersome

scheme of Miss Blackwell is, therefore, seen to be as weak and as ridiculous as the other extravagant and far-fetched stories of re-incarnational dogmatists.

"I desire to express my indebtedness for a considerable portion of the facts and data contained in this article to that very excellent work by the famous medium D. D. Home, *Lights and Shadows of Spiritualism*."

Miscellaneous.

PROPHECY FULFILLED.—The war alarms which occupied the press until the 12th of March, when I finished the report on the psychometric predictions of peace, soon subsided. Bismarck said that the peace of Europe is assured, and the London correspondent of the *Herald* (April 2) said: "While Great Britain and Ireland are in a state of breathless agitation over domestic politics, comparative tranquillity seems to reign over the remainder of Europe. Both the public and private advices of the past week have been unusually free from the disturbing rumors of a war which were so prevalent only a short time ago."

The Emperor Frederick having passed away, as predicted early in summer, the war scare was clamorously revived in June. Psychometry was again appealed to, and announced that there would be no war, and that the new Emperor would keep on good terms with Bismarck and have a conciliatory policy. This has already been verified and the war talk forgotten. Evidently the excitable quidnuncs of the press are not very reliable in their opinions of coming events, neither are the distinguished soldiers and politicians who utter their pessimistic predictions.

THE PSYCHOMETRIC OPINION of the Presidential candidates has been illustrated by the enthusiasm with which Mr Streeter has been received in his addresses at the West, by the prominence of Senator Allison in guiding the action of his party in the Senate, and by the moderate progress of Gen. Harrison, who has made seventy-three speeches in reply to delegations, of which the *Sun* says: "Not in any one of these seventy-three addresses has there been a really glowing passage, or an overwhelming thought, or a novel political suggestion, or a piercing sentence, or a single phrase calculated to stimulate the popular mind or to arouse the spirit of his party. They have all been of the humdrum variety, and dry. How different it was in the case of the first successful Republican candidate for President, Mr. Lincoln, and in the case of the last Republican candidate, Mr. Blaine." Mr. Blaine stimulates his followers by his usual style of demagoguery and bold but skillful misrepresentation. His existence has been a misfortune to the Republican party. Gresham would have been a blessing.

ARBITRATION. — W. R. Cremer, M. P., was in Paris the last of July, and, accompanied by a number of members of the French Chamber of Deputies, called on M. Goblet, the Minister of Foreign Affairs. "He explained to M. Goblet the proceedings of the English arbitration deputation which went to America, and said that the deputation had found in the United States a strong feeling in favor of a Franco-American treaty. M. Goblet expressed himself as deeply interested in the subject of arbitration. He said it would afford his Government pleasure to enter into such a treaty, but the peculiar position in which France was now placed made it difficult for her to take the initiative in the matter. One hundred and twenty deputies

signed the peace memorial. A meeting of French deputies and English members of Parliament has been arranged for Oct. 22, to stimulate public opinion in favor of French, English, and American arbitration. The meeting will be held in Paris. M. Clemenceau supports the movement."

IMPERFECTION OF MEDIUMSHIP. — The difficulty of distinguishing between genuine spiritual messages and the entranced operations of the mind of a medium has been the great drawback in popular Spiritual Science. Hundreds of supposed messages are received and sometimes published, which bear intrinsic evidence of originating solely in the mind of the medium. Those who attempt to test the genuineness of a supposed message through one medium by appealing to the same spirit through another, are generally disappointed. Popular Spiritualism is not controlled by the caution of the scientific investigator, but accepts a great deal without proof. A very good illustration has been reported in connection with the late Courtlandt Palmer, in a dispatch from New York to the *Boston Herald*: "Courtlandt Palmer and Stephen Pearl Andrews had an agreement that the one who died first was, if possible, to communicate from the spirit land with the survivor. A year was to be allowed for the phenomenon to take place, and in case it did not the conclusion was to be that the theory of spiritualistic intercourse was false. Andrews was a Spiritualist. Palmer was an unbelieving investigator. The two men were anxious to settle the question, while at least one lived, whether the spirit of the dead communicated with the living. So they made the agreement described. Each memorized a sentence, and this was, if feasible, to be sent by the one who died to the one who yet lived through some medium hundreds of miles away. Nobody else was to know the words. Andrews died last autumn, and Palmer, although without faith, waited for the promised message. It did not come. The Pantarch was frequently represented as speaking through various mediums here and there, but he did not mention Palmer or the compact.

"Not long before Courtlandt Palmer's death he talked with several friends about the unkept promise of Andrews, and declared that, if the expiration of the year did not bring the proof to the contrary, he should set down Spiritualism as a sure delusion. He died before the end of the year, and without, so far as known, disclosing the test sentence to anybody."

It is probable, however, that Mr. Palmer would have succeeded if he had undertaken an investigation himself, for such tests are often given. But the great majority of the messages published from distinguished men contain intrinsic evidence that the spirits have had little or nothing to do with them, as they correspond with the intellectual capacities, peculiarities, knowledge, and ignorance of the medium, and do not represent either the intellect or the character of the deceased.

INTUITION. — Thousands possess the intuitive capacity who do not understand or cultivate it, and they are kept in ignorance by the orthodox medical schools and churches. A correspondent, who was prejudiced against Spiritualism and therefore led into mental healing, writes as follows: "This morning I awakened, feeling I had overslept myself, and wished that I knew the time. The room was darkened and my eyes were closed, yet, no sooner had I felt the desire to know the time than I saw the face of the clock, and the hands indicated twenty minutes to seven. The noise from the street made me think it was much later than that, so I opened my eyes to look at the time; but the dim light prevented my seeing the clock. My husband came in then and I asked him the time. He looked and said 'Twenty

minutes to seven.' Persons come to me for treatment. Sometimes I can locate the trouble before they tell me. I do not see the diseased organs. It just comes intuitively where the inharmony is. I suppose, if I had not been so opposed to Spiritualism, I would have made greater progress."

THE POSITION OF THE REFORMER.—At the banquet of the original Free-soilers in Boston, June 28, which assembled many distinguished men, Col. Higginson said of the leaders of the party in former times: "How many of them had a popular following in the public prints? How great were the services of John G. Palfrey, yet I remember speaking to him on his own doorstep, when he said to me, 'The hard thing is not to encounter the denunciations of the newspapers or of public opinion; the hard thing to bear is the attitude of men who have loved you and whom you have loved all your life, and who pass you by in the street without speaking to you.'" This boycotting hostility is always the policy of bigoted conservatism. Col. Higginson himself has practised it in these matters, for he has an ample stock of Boston bigotry. It pervades the entire medical profession under old-school policy. When I took a stand for an independent college, Prof. Harrison, who had unsuccessfully attended my father's last illness, said to me: "I have been your friend; I am your friend no longer,"—and that ended our intercourse.

THE PAN-PRESBYTERIAN COUNCIL recently held in London represented the Presbyterians of all the world, supposed to be about 3,600,000. *There were no women* in the body, but they took measures to establish the order of deaconesses. There was a spirit of progress displayed. The opening sermon was preached by the Rev. J. Oswald Dykes, who is chairman of the Committee on the Revision of the Westminster Confession of Faith mentioned in our last Journal, and his sermon was an earnest plea for liberty of conscience and breadth of Christian spirit. Fifty years ago the ideas of Dr. Dykes and his committee would have provoked charges of heresy. So the world moves.

The most progressive speaker was the Rev. Dr. Marcus Dods of Glasgow, who said that it was a great stumbling-block to maintain that all parts of the Bible are equally inspired; and that we should not insist on infallibility for all the horrible things in the Old Testament, which he sharply contrasted with the New. But this was too much for many of the leaders, who rebuked him, and contended that to admit that anything in the Bible was not divinely inspired would destroy the whole book. The next Pan-Presbyterian council will be held at Toronto, Canada, in 1892.

CHURCHES AND RELIGIONS.—In New York the Episcopal is the fashionable church and takes the lead with about 36,000 members; the Presbyterian comes next, with 23,000; Baptists and Methodists have not over thirteen thousand each, and there are not a hundred thousand Protestants in a city of a million and a half. A new and rather mystical conception of religion is now propagated by Mr. Laurence Oliphant, once a member of Parliament, then a follower of the ambitious spiritual enthusiast, Thos. L. Harris, and afterwards a recluse with his wife in Syria at the foot of Mt. Carmel. There he was one in spirit with his wife, and since her death in 1886 he has been writing under her inspiration. His association with Mr. Harris authorizes the expectation that his book will have more of the transcendental and mysterious than of practical religion. All forms of religion in the city of New York are feeble in comparison with the Catholic, which now claims 800,000 followers.

PROGRESS OF TEMPERANCE. — L. J. Beauchamp, in a recent effective address, said: "The general impression of Kentucky was that it was the home of whisky, that the source of all her streams were stills, but such was not the case. Three-fifths of that State to-day is under prohibition.

"To-day four-fifths of Tennessee is under prohibition laws. In that State no saloon or grog shop can be maintained within four miles of a school-house. Whenever a saloon is opened in any portion of the State a farmer who has regard for his boys builds a log cabin school-house, hires a teacher, and if there is but one scholar that saloon has to go.

"In Arkansas a saloon cannot be maintained within three miles of a church or school-house, without the consent of a majority of the citizens of the community, and the laws of that State construe the word citizen to mean men and women. No community of mothers and sisters will ever allow a grog shop to be established in the neighborhood of their loved ones, when they can prevent it."

DR. FELIX L. OSWALD, in *Popular Science Monthly*, says: "It is, indeed, a remarkable circumstance that in the home of the best wine-grapes, in Greece and Southern Spain, drunkenness is far less prevalent than in Scotland, or Russia and Poland, where Bacchus can tempt his votaries only with nauseous vodka."

DEVELOPING FEMALE MUSCLE.— *The Brooklyn Eagle* of recent date says: The graduating exercises of the Ladies' Normal Class for Physical Culture took place last evening at the Adelphi Academy, where its work has been conducted for two years. The programme consisted of *broadsword fencing*, wand, club, and bell exercises, marching, etc., such work as is usually brought out by the advanced classes of the Adelphi Academy. It was executed with remarkable grace and skill. The evolutions and exhibitions of the class took place in a cleared space in the lecture room. About four hundred spectators sat around the arena and applauded liberally.

This branch of instruction was formulated and put upon the educational boards two years ago by Dr. William G. Anderson. It has proved a success beyond his expectations. Last year's graduates are all teaching this science in private schools, and several of the present class have positions for the coming year. The old regime of gymnastic work, which included merely a round of exercises regardless of the pupil's physical defects and tendencies to ill health, regardless of nervous temperament, digestive condition, and a thousand and one other ills, is fast becoming replaced by this physical culture, which includes anatomy, physiology, hygiene, emergencies and first aid to the injured, anthropometry, voice culture, etc., beside theory and practice for the correction of all bodily imperfections and for the correct and proportionate development of the muscular and nervous system. No student can be admitted into the class until she has passed a thorough physical examination, the object being to have as perfect types of physical ability as possible, in order that the year's training may not prove too severe. Physical ability after this is but a secondary consideration, as it increases daily with the daily drill the instructions in practice bring.

The graduating class began its work in October last and ended it yesterday. During that time the following progress has been made in the average measurement of the class:

| | In October. | In June. |
|---------------------------|-------------|----------|
| Girth of upper arm..... | 9 8-10 | 10 4-10 |
| Girth of empty chest..... | 28 5-10 | 29 5-20 |
| Girth of full chest..... | 30 8-10 | 32 3-10 |
| Weight..... | 107 | 110 |

The average height of the class is 61 7-9 inches. The normal lung capacity of girls of this height is 143 cubic inches; the class last October averaged 141, now it averages 157.

AZTEC MUMMIES.—Sig. S. Marghieri, the well-known archæologist, discovered and explored a hermetically sealed cave, at an elevation of nearly 4,000 feet on the eastern side of the Sierra Madre Mountains in Mexico, about 200 miles south of Deming, between Coralitos and Casa Grande, about two years ago. The floor was nearly smooth, the sides rough and rugged, and the vault covered with stalactites. In the far end of the cavern were found four desiccated human bodies.

The bodies were in a sitting posture, with the hands crossed on the breast, and the knees approaching the chin, with the head inclined forward. They were carefully shrouded in their burial garments, and placed facing the rising sun. The male and female were seated side by side. The elder child, a boy, was at the right of the father, and the younger child, a girl, at the left of the mother. In addition to the funeral shrouds, the little girl was enveloped in the skin of an animal, similar to the method used in the island of Fuerte Ventura, the better to preserve its tender frame.

The floor of the cavern and the remains were covered with a fine dust, but no footprints of man or beast could be found. The bodies were carried to San Francisco by Signor Marghieri, and were purchased by J. Z. Davis, President of the Board of Trustees of the State Mining Bureau, and by him presented to the bureau.

No embalming process was used in the preservation of these bodies. They were dried by the air alone. The bodies are not like those of the Indians of the present-day, because the fingers and hands and feet are smaller than the average, and the woman's hair is brown and silken and of the Caucasian type. The body of the man must have weighed in life from 180 to 200 pounds, but it now weighs only 14 pounds, while the body of the woman weighs only 12 pounds. In the lobe of each of the small and well-proportioned ears is a piece of hollow bamboo or reed as an ornament. The woman had a large forehead and well-developed reasoning powers.

The little boy weighs but three pounds and the girl only four and a half pounds.

The burial shrouds on the bodies are composed chiefly of cotton, hair, hide, grasses, and the bark of willows. — *San Francisco Examiner*.

CRANKERY AND CREDULITY.—The brief sketch of credulous follies among the eccentric will be supplemented in our next by something of the same sort in more orthodox spheres.

AFRICAN SLAVE TRADE.—Cardinal Lavigerie ought to, and probably will, be received with open arms in England, where he has arrived on a mission from the Pope to arouse public sentiment against the infamous slave traffic which is still prosecuted vigorously by the Arabs in the interior of Africa. England has been the foe of this traffic for a long time, and her efforts have resulted in restricting it in a great degree, but she has found that no one nation is powerful enough to grapple with such an evil. If she has not discovered it, the Pope has, and he has determined to make an effort to secure the concerted action of the great European powers in a movement to put an end to the marketing of human chattels. — *N. Y. Times*.

ECONOMY is the basis of success. Prodigality is an exhausting social disease, as much to be dreaded as Asiatic cholera. It is the great sin of American life. The wealth accumulated by the toil of many a half-paid man and woman is destroyed in profligate ostentation, and the pulpit and press are almost entirely silent upon this crime. An Englishwoman has been writing upon the expenses of dress in *Longman's Magazine*, and she gives a valuable lesson for Americans who enjoy good incomes. According to the statistics of this writer, an English lady in a family with an income of \$4000 a year would spend on her dress about \$150; with a family income of \$10,000 a year the ladies would spend about \$200 a year on dress. In fashionable American circles the expenditure is at least twice as great, for our fashionables are ashamed of economy, but the English are not. There is a similar difference in the expenditure of gentlemen of wealth between the English and Americans. This prodigality extends into all forms of expenditure. A society to check this form of intemperance would be a national blessing.

VOODOOISM IN HAYTI.—Hayti is in a terribly disordered condition, and President Solomon has proclaimed Port-au-Prince under martial law. A letter from that place in July says: "Although it is common report that President Solomon is a voodooist, and harbors one of the priests of that religion in his house, he nevertheless ordered the execution of a voodoo priest last week, with two brothers named Machato. The brothers went to the priest and asked what they must do to become rich. The priest, after mysterious incantations, told them that in order to accomplish their desires they must kill their mother, an old woman 75 years old, and cut her body up into small pieces and distribute the latter among their friends, who would have to eat them. He further instructed them to reserve the kidneys for themselves. They followed the priest's directions to the letter. At the last moment, however, one of the party refused to eat his morsel, which he endeavored unsuccessfully to get others to do. Solomon heard of it, and brought the priest and the brothers up before him for examination, and finding the facts to be as above stated, had them all shot without further ceremony." The prevalence of voodooism and cannibalism in Hayti has long been known.

"Sir Spenser St. John, now British minister to Mexico, was twelve years, beginning with 1863, minister resident and consul-general from Great Britain to Hayti. In his recently published book, called "Hayti, or the Black Republic," he has a chapter on "Vaudoux Worship and Cannibalism," and his testimony is so strong and direct that the horrible facts which he exposes can hardly be refuted. Cannibalism in Hayti is an accompaniment of the barbarous Vaudoux worship brought from Africa, and existing, it is said, to some extent among our Southern negroes in this country. The evil is so widespread in Hayti that the government has never dared to grapple with it, with the exception of the administrations of Presidents Geffrard and Boisrond-Canal, and it is probable that they, in some measure, owe their fall to this action. The Emperor Soulouque was a firm believer in the Vaudoux, the mulatto Gen. Therlonge was one of its high priests, and a late prime minister was said to be a chief priest of the sect. A believer in Vaudouxism is, however, not necessarily tainted with cannibalism, there being two sects who follow the worship, one consisting of those who only delight in the blood and flesh of white cocks and spotless white goats at their ceremonials, and the second comprising those who are not only devoted to these, but on great occasions call for the flesh and blood of the "goat without horns," or human victims."

Chap. XIV.—The Recollective Region of the Front Lobe.



Intelligence produced by the middle range of the forehead, knowledge without judgment—MEMORY a distinct faculty, but not adequately recognized by Gall and Spurzheim—Accuracy of Spurzheim's description—Location and functions of CONSCIOUSNESS—Its antagonism by REPOSE—Unconscious impulses—Misleading passions and impulses in the basilar region—Recent and remote MEMORY, how located—Its association with the past—Location and functions of TIME—Location and functions of SYSTEM—Location and functions of INVENTION—Faculty of COMPOSITION and literary power.

The middle horizontal range of the forehead has neither the perceptive power of the lower range nor the judging power of the upper range. Its function is the accumulation and arrangement of knowledge. It makes the knowing man, who is well informed upon all subjects that have attracted his attention, and therefore able to talk fluently, and impart a large amount of information. If interested in literature and science, he is considered a learned man. In practical

matters his stock of knowledge makes him a competent man of affairs and capable of attending to a great deal of business. But his knowledge is merely what he has acquired or been taught; his methods may be erroneous and his judgment faulty. He is not qualified for critical scientific investigations or for anything that requires a superior understanding and originality. Hence he is better fitted for a subordinate than a leading position, but may be greatly overrated by those who mistake learning and fluency for ability. The existing methods of education tend to produce such men, destitute of originality. They have too much resemblance to the Chinese system, which by its exclusive cultivation of memory has kept a great nation stagnant for thousands of years.

That Memory is a distinct faculty, occupying a distinct organ, is established by my experiments, and therefore not a matter for discussion.* It was not distinctly recognized by the system of Gall and Spurzheim, but vaguely represented by an organ of Eventuality. Memory, however, is the most appropriate term. It expresses a faculty which all mankind recognize, and which must have its special organ. The views of Gall and Spurzheim were more practical than philosophic. Gall recognized in men and animals an organ in the middle of the forehead for the memory of things and events — an organ which made them abundant in information without being profound, and this he called a Memory of Things, Memory of Facts, Sense of Things, Educability, or Perfectibility, which was a clumsy way of defining the faculty.

Spurzheim, although he understood the operation of the organ correctly, represented his own conception imperfectly by calling it Eventuality. He said: "Individuals who have it large are attentive to all that happens around them, to phenomena or events, to facts; they are fond of history, of anecdotes, are inquisitive, and desire information on every branch of knowledge. Moreover, it seems to me that this faculty recognizes the activity of every other, whether external or internal, and acts in its turn upon all of them. By knowing the functions of the other powers, this faculty and Individuality contribute essentially to the unity of consciousness, and to the recognition of the entity *myself*, in philosophy."

This is a marvellously correct description of the middle range of the forehead and its faculties, showing much intuitive sagacity in Spurzheim, who was led to his conclusions by cranioscopy and the study of character. He described correctly the operations of Consciousness and Memory, but they were poorly represented by the word Eventuality.

The functions of the recollective range are arranged in a manner which nothing but experiment could have revealed. The exact centre of the forehead has the function, long recognized by mankind and discussed by mental philosophers, which is properly called Con-

* In my first experiments in 1841, being challenged by a young lawyer to make any impression upon him, I found him very impressible, and by my stimulating the organ of memory he soon appeared to be almost lost to his surroundings, and said, when asked, that he was absorbed in the recollection of his juvenile days. Similar results have been produced ever since.

sciousness, the absence of which in the Phrenological system was a marked defect. The effect of this organ is to produce a bright, wakeful, comprehensive intelligence—an intense wakefulness, the opposite of sleep and drowsiness—a clear realizing of all that is in the mind,—of our physical and mental conditions, thoughts, emotions, and impulses. (Represented on the bust by the letter C.) It is a pure and comprehensive mentality, a perfect grasp of all within a wide horizon—wider in proportion to the power of this faculty, dimmer and narrower in proportion to its weakness. The magnitude of its horizon, however, is proportioned to the power of its associate faculties. With Memory, it obtains a consciousness of great knowledge, and with Understanding, of great wisdom. But when its accessory faculties are less developed, its range is smaller, but its vividness is none the less. Consciousness is the illuminating faculty, which makes everything bright and clear, like sunshine, and in proportion as it is impaired, our ideas become dim and our horizon limited. But dimness and limitation is the approach of absolute unconsciousness, which is the state of sleep. Consciousness and sleep, or unconsciousness, are therefore antagonistic conditions, one tending to exhaust the system by intellectual intensity and brilliance, the other to preserve its vital energies by limiting the nervous waste.

Like all other anterior and intellectual organs, Consciousness wastes the vital forces—a waste which would be fatal if it were not suspended by unconscious sleep, which requires about one-third of the twenty-four hours to repair the loss from intellectual action.

When the head is well balanced between Consciousness and Repose, both being large, a large amount of intellectual labor can be performed without injury, the restorative powers being sufficient to balance the expenditure. This was the case with Napoleon, in whom both regions were large, as shown by his cast, and who had great facility in restoring himself by sound sleep.

The organ of Consciousness is the spot to touch when we would rouse the subject from sound sleep, and it is by its repression that sleep is produced: But sleep is not simply a negative condition or arrested consciousness. It is a condition in which the blind energies, the conservative forces of vitality, are active, by means of which the waste and debility due to the intellect are counteracted. These faculties operate unconsciously, and are disturbed by conscious intellection. Hence there is nothing worse for a patient than brooding over his own diseases. Even concentrating the attention on any part of the body tends to develop its sensibility and morbid tendencies. The exercises and amusements in which we forget that we have a stomach, and almost forget that we have a body, are the most restorative. Consciousness, the central organ of the forehead, is also the central representative faculty of the mind, or we may say is essentially the mind, for what is beyond our consciousness is not in the mind.

From this arise many interesting questions. Is there any important operation of the soul beyond the sphere of consciousness?—I say soul instead of mind, for the word “mind” is not applicable to any-

thing beyond consciousness or intelligence, and it is a grave mistake to use the word mind as synonymous with soul, which has been the *tendency* of metaphysicians.

What is the nature or extent of that domain of the soul and brain which is beyond consciousness? The answer must be that whatever is in its nature antagonistic or opposite to consciousness must be, in proportion to that opposition, beyond and independent of it. No one would doubt that sleep, which is the exact antagonist of Consciousness, and all that appertains to sleep, the reparative processes of the brain and body, are beyond Consciousness, and what occurs in the sleeping condition, even if it be of a spiritual nature, must be outside of consciousness. If during sleep there should be a spiritual as well as physical influx and renovation, we cannot then understand or realize it. That such an influx may occur is not unreasonable. There is certainly an influx of oxygen, which is stored in the body, an influx of nourishment by the thoracic duct, and an influx to the tissues from the blood. That there should be an influx also from the realm of spirit is reasonable, for sleep is an absorbent condition, in which we are peculiarly liable to the influence of malaria. The great object of the practitioners of animal magnetism has been to put their patients to sleep, for in that condition they become receptive of the influence of the operator, whether to restore health, or to infuse their own ideas and sensations into the mind of the subject. It is reasonable therefore to suppose that spirit power may avail itself of the natural sleep, as well as of the hypnotic condition artificially produced.

The region of which the organ of Repose is the centre must be the region of more or less darkness, of impulses or inclinations which we do not observe or understand, though they may have important effects. The strong passions are all more or less in the realm of darkness, and very few under the influence of strong passion have any clear idea of their own mental condition or of the consequences of their acts. No one can understand clearly or judge correctly when the inferior passions are roused.

The Adhesive, Combative, Jealous, and Selfish impulses all mislead the judgment, and make the individual blind to his own deficiencies and errors, clinging blindly to that in which he has been educated, that which prevails among his associates, and that which coincides with his selfish interests and passions.

All the faculties of the occipital organs advance with more or less blindness to the attainment of their aims, in proportion to their passional energy, and it is only the *dispassionate* judgment on which we can rely.

The adhesive region of the brain, the source of attachment, habit, and partiality, is especially deceptive in its influence on the mind. It is the source of the blindness of love, of the conservative stubbornness with which all nations adhere to their old customs and traditions, and the tenacity with which sects and parties cling together and repel the voice of reason. This has ever been and still is a dominant characteristic of both the medical and the clerical professions.

The eminent surgeon Dr. Lawson Tait of Birmingham, England, made a candid confession for the doctors of England, saying, in an address on surgery: —

“ American visitors abroad, who have given weeks and months to see me work, have one and all impressed me with their possession of that feature of mind which in England I fear we do not possess, the power of judging any question solely upon its merits, and entirely apart from any prejudice, tradition, or personal bias. No matter how we may struggle against it, tradition rules all we do; we can not throw off its shackles, and I am bound to plead guilty to this weakness myself perhaps as fully as any of my countrymen may be compelled to do. I may have thrown off the shackles in some instances, but I know I am firmly bound in others, and my hope is that my visit to a freer country and a better climate may extend my mental vision.”

The faculty of Consciousness gives clearness and presence of mind, equally valuable in business life and in literary pursuits. It is generally associated with intuition, which gives a practical comprehension of everything brought before us and of the characters of those we meet. The development of the organ is shown by prominence in the centre of the forehead, as well as by the general prominence of the front lobe.

Consciousness is the centre of intelligence and the basis of all intelligent mental operations. It relates to the present moment — the idea that has just arisen, and the relation of this faculty and organ to memory was the most interesting and remarkable of my experimental discoveries concerning the intellect. I found that in proportion as the fibres of the convolution depart from the median line, their conception departs from the present moment. Their proximate function is to dwell upon that which has just transpired, so as to keep in mind the whole of the business before us. The farther we go from the median line the farther the conceptions depart from the present moment, dwelling upon that which is more and more remote in time — the events of the day, the week, the year, or of all past time. Thus the organ of Memory consists of its interior portion allied to Consciousness, which may be called recent Memory, and its exterior portion adjacent to Time, which may be called remote Memory.

The recent Memory is highly important to the transaction of every species of business; the remote is important for historical and scientific knowledge, and gives a disposition to look to antiquity — to the origins of all things — hence favoring profound scientific thought.

Memory exteriorly runs into TIME, which gives the order of succession of all things, and likewise carries the mind into the past. Both interest us so much in the past as to have a close relation to Adhesiveness, which clings to old ways and associations. This is explained by Pathognomy, which gives the laws of co-operation between the frontal and occipital organs.

The organ of Time lies above that of Color. The fibres above the

organ of Color change their character from a perception of the subtle undulations of colors or light into a perception of more extensive vibrations or undulations which mark increasing intervals. The perception of periods enlarges upward into a perception of the vast duration of time or succession of events. The lower portion of Time gives the accurate conception of intervals, which enables us to appreciate time in movements, in the rhythm of speech, song, or music and the time of day. Those who have it largely developed need no watch, being never mistaken in time, as those in whom the faculty of Locality (Form and Distance) is strong need no compass to tell them where they are.

TIME, which arranges events and business in orderly succession, enabling us to be correct as to dates or appointments and to make a clearly consecutive narrative, passes exteriorly into a more complex conception, that of SYSTEM, which arranges our business and thoughts not only with reference to time but with reference to order and adaptation to purposes, arranging, for example, a number of appointments or duties so as not to conflict. System is an ingenious arrangement of times and places, exceedingly important to those who have complex duties. It is important in business and in scientific studies—in the mastery of all things that are complex. It is a higher form of the faculty of Order, belonging to the organ just below it, and enables one to reproduce the contents of his memory in a clear and intelligible manner, for the want of which many who have tenacious memories are unable to make a clear and agreeable statement of what they recollect.

It is common to find a marked depression at the site of this organ. Systematic habits of thought and business do not belong to the majority.

From the organ of system there is a gradual change to greater complexity and combination as we pass the outer angle of the forehead, so that the function is properly represented by the word INVENTION. This faculty gives the power of arranging and combining forms and movements to produce results, and is the source of machinery and all mechanical contrivances.

The faculties of System and Invention are a part of the recollective range, as they retain in the mind the objects, forms, and movements by means of which they effect complex and ingenious arrangements—combination being the function of the lateral portions of the forehead, the function which gives man his superiority in creative power. The posterior portion of the organ, uniting with Ideality, gives that power of combination which expresses our thoughts by well-constructed sentences, which I have recognized as a faculty of COMPOSITION—the source of literary power in prose and poetry; a good development of this ensures skill and facility in writing, but eminence in authorship requires also Memory, Understanding, and the elements of a strong character. There are many of superior character and intellect who from lack of literary facility are not known as authors, while many who are incompetent to instruct or guide society become known by their facility in writing.

Therapeutic Sarcognomy.

There is an immense responsibility and labor in the task of preparing a full exposition of the mysterious relations of soul, brain, and body, which have defied the wisdom of past ages, and the scientific research of the present age, and also deriving therefrom a new system of therapeutic treatment.

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